what matters it if all that the world in the infatuations
of the moment and the day clings to as the very essence
of life, vanishes into mere mist, if only unto our so-called
bereaved hearts is vouchsafed the assurance and the resultant
joy that all may be lost, but God is not, can never be lost.
Aye, all may vanish, only that thereby God may vision
Himself the more gloriously.

Even as through the pervasiveness of His Providence
man-condemned filth becomes strength-imparting manure
and the manure becomes life-enriching sap and the sap
becomes soul-gladdening flower, so our very iniquities and
abominations are all caught up in the all-purifying purpose
of His Holy Spirit .and rendered so beneficent that even
through the tears of penitence sparkles the radiance of His
redeeming holiness.
Immaculate and resplendent in Himself, yet tenderly
clement towards His .creatures, He makes us pure and wins
us unto Him. In this reunion—the recall and the return—
we find in Him our Father Supreme and Mother Divine
and we receive Him, embrace Him and prostrate ourselves
before Him. May His Righteousness and Love, Purity and

Peace breathe perfume over the whole of
our existence, and
may the details of our daily life in all its
spheres be redolent
of His Divine Sweetness 1
According to' the Rishis, it is God's love
that is the
centre and the circumference, the be-all
and end-all of creation.
It is His love which is the bsaming smile of
congratulation in
good fortune, the kindred tear-drop shed
in secret
at genuine sorrdw, the helping hand at
hard struggle, the
gfacious approval and welcome at anything
well done, when
the odds are against the doer. It is His
love which evolves
from the bosom of man all those noble
qualities which make
life a pleasure. It is His love that makes
our burdens light,
turns our duties into pleasure and all
drudgery into a delight.